e Christian Community

JOURNAL OF COMMUNITY RELIGION

Property of
Graduate Theological Union

MAY 14 1986

3:6

CHRISTMAS EVE

O Happy Eve! Fair Mother of delights,
Of mystic peace and holiest insights;
When man becomes a searcher of the skies,
And finds reflected there the home where lies
The crown of life: a baby's laugh, the kiss
Of motherlove, kind thought for those who miss
The childish trust and wander through the night.
Sweet Music from afar! In thy swift flight
Pass us not by, but fill our souls again
With wonder bright. Sing in the hearts of men,
That we beneath thy spell the Star may see,
And go, this Holy Eve, homeward with Thee.

Carl S. Weist.

Pacific School of Religion Berkeley, Cal.

DECEMBER 21, 1936

The Community Church Workers of the United States of America, (Inc.)

1021 Chicago Temple, 77 West Washington Street
CHICAGO, ILLINOIS

President
Rev. Barclay Acheson
New York City, N. Y.

Vice-President
Rev. W. M. Van Tassell,
Buffalo, N. Y.

Executive and Field Secretary
Lincoln MacKenzie,
2 West 46th Street,
New York City, N. Y.

Office Secretary
G. Geneva Doran

Treasurer
Charles G. Ashbrook
Chicago, Illinois.

BOARD OF DIRECTORS

Rev. Albert Allinger
Palisades Park, New Jersey
Dr. Eugene Carder
New York City, N. Y.
Rev. John Codd
Mattoon, Ill.
Rev. E. H. Gebert
Longview, Washington
Rev. Chester Graham
Grant, Michigan
Rev. W. E. Grove
So. Zanesville, Ohio
Mrs. A. E. Hedstrom
Snyder, New York
Mrs. Burris Jenkins
Kansas City, Mo.
Rev. O. F. Jordan
Park Ridge, Ill.
Rev. N. A. McCune
East Lansing, Michigan
Rev. Clyde McGee
Chicago, Ill.
Mr. Joseph Myers
Kansas City, Mo.
Rev. C. K. Richard
Chicago, Ill.
Rev. Roy J. Schramm
Hartford, Conn.
Rev. Richard E. Shields
Piedmont, California
Dr. Clarence Skinner
Medford, Mass.
Rev. R. Carl Stoll
Snyder, New York
Professor Alva Taylor
Nashville, Tenn.
Rev. Cliff Titus
Joplin, Mo.
Rev. Carl S. Weist
Mount Vernon, N. Y.
Rev. Oliver Weist
Bronxville, N. Y.

OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Industrial Relations

DO YOU realize that Industrial Relations began when Adam was expelled from the Garden of Eden and sentenced to earn his bread by the sweat of his brow? It is not only of long existence but it underlies practically every area of life. See how it creeps into your study of Africa in Basil Matthews', "Consider Africa". See how it underlies the peace of the World; and how the League of Nations has a Department of Labor which is making a detailed and exhaustive study of the subject. It creeps into all welfare work, into health, into education and the life of childhood. Being so old and universal should not our church women want to learn about it? You say, "Industrial Relations, what a colorless and uninteresting subject"! But you cannot always judge by a plain exterior which may often conceal romance, tragedy, and vital colorful life. Such is Industrial Relations. It tells human interest stories. You can choose the topic you wish to study from the many sub-divisions. For example, the textile industry, which touches for weal or woe 3,000,000 employees, as well as you among the 120,000,000 consumers. It can tell of the slavery of the poor crop-sharers in the South, and the thrilling story of Sherwood Eddy's cooperative farm in Mississippi. It can give you a picture of burdened and crushed childhood. It can arouse your gratitude toward workers in poisonous and dangerous trades such as Dr. Alice Hamilton has described, workers who are risking life and health for some of the things that you enjoy and take without a thought of their cost. It can tell of the profit motive which makes millions of workers receive less than the $1500 a year required for minimum decency, while a textile manager gets an average wage of more than $7,000 and in some instances $36,000. The manager's capital can take care of him in sickness and old age, while the worker's capital of his two hands and bodily strength avails nothing in sickness and old age. Such inequality results in a sense of injustice which brings unrest and culminates often in a "strike". The consideration of what a "strike" is and how it is managed is another interesting story. The elimination of the profit motive through the Christian method of Consumer's Cooperatives as advocated by Kagawa is also an interesting study. Through the Consumer's League of your own State learn what is being done for women and girls in Industry. Each denomination as well as the Federal Council of Churches has literature which you can consult. For a devotional meeting use Walter Rauschenbusch's "Prayers for the Social Awakening," which includes Prayers for Women who Toil, for Children who work, for Employers and others.

GEORGIANA M. ROOT,
Chairman of Industrial Relations for the Manchester Federation of Women's Church Societies.

Truth

If the endlessly thundering ocean, eloquently expounding knowledge
To which I dumbly listen not comprehending,
Could speak my tongue; or if the stealthily murmuring night-winds
Could share with me a moment their never-ending
Communion with the trees; or could the bursting sunrise,
As it strips the skies of night, tear from my blind eyes
The darkness enveloping me; or yet the eternal stars,
Winking in their wisdom at one another, decide
To send to me an inkling of that great and mighty truth
I only know exists so deep and wide
As to be all inclusive;—were they to urgently prod
Their languages forever, how could they say more than, "God"!

Gerald B. Standlay.

Who's Who

Our cover poem is contributed by Rev. Carl S. Weist, minister of Community Church at the Circle, Mt. Vernon, N. Y.

Gerald B. Standlay's address is 153 Institute Place, Chicago, Ill.

Dr. Charles M. Sharpe, ministers to the Fellowship Church, Orono, Maine.

Prof. Alva W. Taylor serves the department of Social Ethics, Vanderbilt University, Nashville, Tenn.

Elsee F. Layton, Director of Religious Education, Federated Church, Willington, Conn.

W. J. Lhamon, writer for the religious press, resides in Columbia, Mo.

Dr. Clyde McGee is pastor of the Bethany Union Church, Chicago, Ill.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A. Issued monthly. Publication date 21st of the month. Publication office is at 110-118 E. Oak St., Butler, Indiana. Editorial and Executive office, 1021 Chicago Temple, 77 West Washington St., Chicago, Illinois. Entered at the Post office at Butler, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized May 18, 1923. Orvis F. Jordan, Clyde McGee and C. K. Richard, editors. Contributing Editors: Burris Jenkins; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmage Root; John R. Scotford. Subscription price, $1.00 per year. Single copy, 10c. Send all checks to The Community Church Workers of the U. S. A., 1021 Chicago Temple, Chicago.

VOL. III | DECEMBER 21, 1936 | NUMBER 6

Measuring The Years

A GENERATION ago the mood of "The Age of Confidence", to use Canby's phrase, still lingered. There was confidence in the finality of accepted belief and standards. There was confidence that the nineteenth century had established once and for all freedom of thought. There was confidence, also, in the inevitability of progress. It seemed a safe and hopeful world to be living in. On the national stage an ex-president of dynamic personality was summoning the righteous to join him at Armageddon to battle for the Lord. Women were being entrusted with the right of suffrage and expectations were high. Within the Church the "Higher Criticism" was an occasion for some contention and arguments waxed warm here and there over the two Isaiahs, notwithstanding the prevailing ignorance concerning both. The lines of battle were being drawn between Fundamentalism and Modernism. But no real challenge concerning the relevance of religion had yet been made. But it was coming.

The "horseless carriage" had become more than a curiosity. We were all getting eager to climb into a motor car and go somewhere, and, over new built highways, to go fast. Air travel grew apace, with great ships flying faster than birds. Soon came the radio and sound pictures. All the world was laughing each morning over the new daily strip cartoon entertainment that required neither thought nor discrimination to enjoy. And an army of "new" things appeared. "New machines" to do the work of thousands of "hands." The "new psychology," the "new astronomy," the "new biology," the "new morality." Einstein and relativity worked havoc not only with the absoluteness of physics but of morals and religion. And there was war, the most costly and desolating of all history, and an economic depression quite as appalling in its consequences. A revolution in Russia, the rise of dictatorships throughout Europe, with distrust of democracy everywhere. Ku Klux Klanism swept the country—prohibition was written into the constitution and written out again—new philosophies were preached on every corner. Days of disillusionment and anarchy in thought and life followed.

The daily life of each of us has been influenced in ways we know not of by these forces amid which we seem to be so helpless. We feel the terrible tension between our purpose to live a good life and the necessity of getting money to live at all. And through it all each life has had its testing. Jobs gone, possessions lost! Pain, sickness, accidents, death, all have moved in and out amongst us and taken their toll.

By what manner of computation are we to measure our gains or losses through such years? What a confusion of experiences! What wisdom have we gained from them? What has life been for us? What has it brought us? What is it becoming? What certainties have been made clear? What confidence holds our souls? What great hopes lend a radiance against the hour of gathering dusk?

We can measure the years best, perhaps, by asking what are the things we are learning to care for most. What are the meanings we are finding? Are we finding a stake in life outside of ourselves that we truly care for with all our heart and soul and strength? Are we finding a thread of purpose running through all seeming contradictions making life for us a partnership with an eternally creative and good will? What of our growing faith in a living God, our sense of His Presence, our sensitiveness to hidden meanings in things little and things large? Are we finding a source of comfort and a hand of healing in a profounder understanding of the just judgments and the never failing mercies of a just and a merciful God? The things we really care for, these will determine the nature of our hopes and the substance of our dreams. These things determine our destiny.

Keeping Christmas

THE CELEBRATION of the birth of Christ, as is well known, was long in coming into existence. The early centuries were too much interested in the Lord's imminent return to be concerned with his birth. So it happened that it was not until the middle of the fourth century that a day was set aside by the church for the formal observance of our Lord's birth. But it soon lost its simplicity as a day of pure devotion and adoration and became a truly festival occasion, with heaped up tables and joy and feasting. Schools were closed, public buildings were gaily decked with flowers and garlands and gifts were exchanged. Then from northern Europe were taken over various features of the Yuletide festival when holly and mistletoe and possibly the Christmas tree were introduced. In due time Christmas became a season of lavish hospitality and vigorous merrymaking, the celebration lasting a fortnight.

Because of the pagan origin of many of the features of the celebration and because of the excesses with which it was attended the Puritans forbade its ob-

servance. According to a law passed by the General Court of the Colony of Massachusetts Bay anyone found observing Christmas either by leaving off work or by feasting was subject to a fine of five shillings. The hostile attitude of the Puritans lead almost to the extinction of carol-singing, and in consequence few good carols were produced from the end of the seventeenth century to the middle of the nineteenth. But this anti-Christmas legislation finally lost its force and Christmas was celebrated as a religious festival by the free churches.

We can but be grateful for many of the things of pagan usage that were incorporated in the Christmas tradition. We can but lament the excesses that have grown up around the celebration of this holy event. But despite its commercialization in our time we refuse to accept the judgment of Bernard Shaw that Christmas is now kept up only for the sake of the tradesman. No, it is not the tradesman in us that continues the Christmas celebration. Christmas survives because in us there is a faith,—a faith that has the wonder and joy and prophecy of childhood at the heart of it. And once more we will listen to the old immortal stories of Jesus' birth, sing the ancient songs and feel our kinship with the generations that heard them and sang them long ago.

The Crisis in Spain

THE CIVIL WAR in Spain has come to a dead-lock. For weeks neither side has seemed to gain any advantage. The attacking army is just outside Madrid but has not been able to break in. The defence is stubborn.

Various voices have been raised in this country to enlist the sympathies of America in behalf of the Fascist cause in Spain. Among these is the voice of some officials of the Roman Catholic church. These insist on calling the established government of Spain a Communist government. In reality not one Communist is in the cabinet of the Spanish republic. The government in power was put there by a majority of Spanish votes. Until the Spaniards change their minds about the kind of government they want, no outsider should be interested in a change.

We hear much about the atrocities committed by the Communists. There are frightful atrocities chalked up on both sides. Modern war has no other program than a series of atrocities that will break the morale of the enemy.

The burning of churches is an act of mob violence and not the policy of the present government. This mob violence breaks out because of the reactionary and anti-republican views of many Spanish ecclesiastics.

As these lines are written, a proposal is made that six interested powers should intervene in Spain. A new national election should be held under auspices that would guarantee its honesty. The government set up by this election should then have the support of the intervening powers. It is not likely that such an election would return monarchial government to Spain. But if it did, that is the government that Spaniards should have.

The Preaching Mission

THE NATIONAL Preaching Mission has gained a measure of cooperation not accorded to any evangelistic enterprise in recent years. In Chicago, more than one half of the Protestant churches held such missions. They were not largely attended, when comparison is made of mid-week audiences and the Sunday morning service. It would be fair to say that under metropolitan conditions the mid-week attendance was about one third of that of Sunday morning.

However, these meetings have meant a deepening of faith and conviction among the leaders of the churches. Some new members have been gained by the churches. The communities touched by the preaching missions have been made aware of the presence of their churches through unusual activities. The enterprise has been conducted with a minimum of expense. No ministers have commercialized their activities in connection with this movement. It has been an outpouring of sacrifice and self-devotion so far as the ministry is concerned.

The revivalism of our fathers is now left far behind. The church of today depends upon teaching as its evangelistic method. This was stressed by the Preaching Mission. No longer do we induct into progressive pulpits reactionary preachers on the theory that only the latter may be "soul-winners." There is no mob psychology, no appeal to morbid fears and no high pressure salesmanship. The Preaching Mission says "Come now, let us reason together."

Federal Council at Asbury Park

THE FEDERAL Council of Churches met at Asbury Park, N. J., Dec. 9-11. They elected as the new president of the Council, Dr. Edgar DeWitt Jones, pastor of a very large Disciples church in Detroit. The significance of the election of Dr. Jones is that he has been known for many years as a very convinced advocate of Christian unity.

The efforts of 28 Protestant denominations are coordinated by the Federal Council, which helps them to act together in such important matters as evangelism. worship, international justice and social uplift.

The Council protested the large expenditures of the government for military establishments, and passed a resolution asking that the United States should be represented in the membership of the World Court. It was the conviction of the churchmen assembled that there should be both a national and international control of the traffic in arms and that the United States should immediately extend its existing neutrality laws to include an embargo on munitions to nations resorting to war.

Reports on the Preaching Mission were of a very gratifying sort indicating that the Mission has reached directly about 2,000,000 people, including 25,000 ministers in addition to still greater numbers touched by the extension program. It was declared by one of the speakers that the Preaching Mission has "put evangelism back into the heart of the Christian movement."

The Foes of Fellowship

By Chas. M. Sharpe

THE WAY of the promoter of community religion is hard. There are many adversaries, although the doors are open. I have myself for seven years been the minister of a Community church with the beautiful and Scriptural name of "Fellowship Church." One would think that the name itself might exert talismanic power in exercising the spirits of disunity and competition. Yet it might as easily become a term of reproach in case the facts should not manifestly conform to the symbolic name. I am content that in our own case we have not incurred the odium, albeit we have not seen the working of any talismanic power.

But why is it so difficult to promote so excellent a value as community, or fellowship? This question I propose briefly to discuss under the topic at the head of this paper.

First of all, what is the meaning of fellowship? I have seen somewhere this definition, which seems to me fairly adequate: "Fellowship is a sharing of experience by a group of persons who associate upon terms of mutual esteem and freedom, and who cooperate in group activities seeking thereby to enhance the values of life." In harmony with such a concept of fellowship there might be a great variety of purposes and objects, while at the same time certain essential features would of necessity always be present—such features as unity, mutual sharing, equality of personal status, freedom and cooperation for common ends. With this ideal of fellowship, which is surely basic to community religion, before us, we may at once discover its deadly enemies and consider the nature of those hindrances which must be cleared away if fellowship is to flower and fructify.

The first foe of fellowship is just folks themselves. This reminds me of the remark of a certain college professor who said, "Teaching would be a fine profession, but for the students." What he meant was, but for the students who *are not students.* So the promotion of fellowship would be a fine calling were it not for the folks who *are not fellows.* In the very make-up of most people there is something that balks the exercise of fellowship. Fellowship is not altogether natural. It is not provided for by nature independent of human effort, discipline and development. Fellowship is not an instinct. There is an instinct of gregariousness, but that is not yet fellowship. It is the opportunity and possibility of fellowship, even its promise, but not its actuality. Fellowship must be an achievement.

Now the something in us all which is opposed to fellowship is called by different names: individuality, temperament, human nature. Whatever we call it, it is that by virtue of which folks are themselves and not somebody else. And that is as it should be. No one wants to be an exact duplicate of anybody else, little Orphan Annie's radio announcer to the contrary notwithstanding. There probably exists no man or woman who will not regard it as a compliment to be told of his or her own uniqueness. They will consider their informant as one of rare discernment, and will reward him with their own esteem and patronage. Many a young man has been known to win the object of his adoration by the simple yet impassioned declaration, "O you are so different from all other girls."

But this undoubted fact of difference does not tell the whole human story or the chief feature of it. People are also alike and they are more alike than they are different. People have more in common than they have in separation, and the secret of fellowship lies in placing the emphasis upon that which is mutual in interest and value, while at the same time adjusting and appreciating the difference. But the folks who are genuine foes to fellowship are those unduly conscious of their difference —who cultivate and magnify it out of all proportion— who flaunt it as a battle-flag in the face of their fellows.

This extreme and tortured individuality is often really pathological and calls for skillful psychiatry. But frequently, also, it is a species of exhibitionism. One does not like to think it, but the evidence is only too strong that sometimes people deliberately act a part in the hope of attracting attention and securing thus a distinction to which their actual accomplishment does not entitle them. We say they are "dramatizing themselves." Such persons must be their own psychiatrists, but it is doubtful if they ever will.

A far more common and more dangerous foe to fellowship is the social distance that lies between people, and which has not been put there by any purpose of their own. People get separated and concealed from each other by interposing specialisms—special interests, special habits, special masques which they do not know they have put on. This is well illustrated by the remark of a certain lady to a friend whom she was showing her husband's latest photograph. "Why," said the friend, "he looks very much like a friend of ours down in Wall Street." "O yes," was the response, "they all get to looking alike down there. That is where my husband got that way." Now, of course, even in Wall Street there is a certain sort of fellowship, but it is the fellowship of "bulls" on the one hand and of "bears" upon the other. The very terms employed down there is quite indicative of something vastly different from the fellowship of our definition. Their chief place of business they call "The Pit." And when they make a success they call it a "Killing".

But what I am interested in pointing out is the fact that the very diversity of men's calling and interests tends to make understanding, and hence, fellowship, dif-

ficult. Out of the separation and distance thus involved in the various callings and modes of life springs lack of understanding, thence lack of sympathy, thence suspicions and dislikes, and finally hatreds and enmities.

Yet another hindrance to the growth of fellowship even among people of good will is that lack of vision which discovers enterprises and tasks so great and alluring as to inspire cooperation in order to their successful prosecution. Small concerns and small undertakings may be adequately cared for by individuals or by small and private corporations. But the really great things in the building of a truly human world that would be also a divine order of life, can be achieved only through the willing and devoted co-working of great masses of free men and women. Therefore the best promoters of fellowship are those persons who are able to see the splendid things to be done, and who can make others see them and desire them so much as to become personal units in effective combinations to crusade for their achievement. Out of such activities and labors spring the finest flowers and fruits of fellowship. The most diverse individuals thus working together for something they value will come to have an appreciation for each other because they see how their different abilities and qualities are alike indispensable to the grand result. There is nothing like a CAUSE for the growth of fellowship, and the nobler the cause the finer the fellowship. In our noon-day luncheon clubs we have a favorite song which runs, "The more we get together the happier We'll be." But does it not depend upon who we are that get together, and for what we are "ganging up?" Undoubtedly there is a lot of getting together in this grand and glorious republic that does not get us anywhere. Oliver Wendell Holmes once described certain social functions of his time by the formula of "Giggle, gaggle, gobble and git." And some really seem to think the mystic letters, R. S. V. P. found upon polite invitations signify, as has been said, "Rush in, shake hands, vittle up, and put." These cynicisms need not be taken too seriously, but, after all, our little social amenities do not get us far along the great highway of fellowship. We must have a cause as the basis of fellowship, communion, and genuine joy in life.

But just here we encounter another very serious hindrance to fellowship. I mean a so-called leadership which does not in fact lead, but rather obstructs progress. The most valuable quality in a leader is his ability to lose himself in the cause, to identify himself with the cause. But so many would-be leaders identify the cause with themselves, which is wholly different. Such will create and maintain faction and division in order to retain personal pre-eminence and power. Thus the cause is lost in rivalries and strife. People who would have been in fellowship and loyal cooperation prizing one another, are now in opposition hating one another, and all because of a leadership which has misled.

One further foe of fellowship I will merely mention without discussing. It is that regretable hang-over of habit and prejudice out of the past. We had nothing to do with the creation of it. We have inherited it, and without reason we maintain it. Thus does the dead hand of the past in a measure strangle the life of the present.

The church of God will break all these fetters, and the cause will emerge from the fogs that have obscured it. The tides of fellowship are even now rising upon all the shores of life. Community religion is the religion of Christ. Beginning with the little community of the home, reaching out into the greater community of the city and state, it will flower in the Great Community of Man which is the Kingdom of God.

Saving Our Soil

By Alva W. Taylor

AMERICA'S welfare depends upon the welfare of the farmer. He furnishes the food, the material for clothing and shelter and all those things without which nothing else could be done. Yet he fares poorly in the national economy. In the past twenty years his debts have doubled, his taxes more than doubled, and the value of his farm has decreased from thirty to fifty per cent. The proportion of our national wealth invested in farms decreased from one-half the total in 1860 to less than one-tenth in 1929. During the fifteen years before the depression the farm wealth increased by one-fourth and that of urban real estate by more than four times. While land prices increased the percentage income on it decreased.

The farmer as a home owner suffered most from the depression also. Where all property suffered a loss of 30 per cent he suffered one of 57 per cent between 1929 and 1933. The average gross family income of the farm family sank in 1933 to about $900.00; out of that he had to pay all expenses, including interest and taxes, neither of which decreased. In 1929 a farm agent in the rich corn lands of Central Illinois induced 200 farmers to keep books. Only 23 per cent of them made the wages of farm hands after deducting 5 per cent on the selling price of their land—and the selling price had declined 40 per cent below what many of them had paid for it.

The American farmer has been a rugged individualist. It required a rugged character to pioneer. From the colonial days, when, with an axe and a gun he built his cabin and cleared the woods, down to the eighties when he built a sod house and conquered the prairies he had to be able to stand on his own individual feet, meet all enemies, carve out his own destiny and "win the west". At the same time he "robbed the soil", depleted the forests and saw his lands suffer erosion, heedless of the consequences. Governor Frank Lowden of Illinois,

the choice of Republican farmers for the presidential nomination in 1928, said:

"The land of any country is the basis upon which its civilization must rest. * * * No satisfactory standard of living can be achieved and maintained unless we shall be more successful in the future than we have been in the past in conserving the fertility of our soils. * * * Less than any other civilized nation have we given heed to those primary considerations. We have destroyed our forests and given over the land to farming where it is suited only to a new growth of forest products. We have established farms in semi-arid regions where the land was suited only to grazing purposes."

The effort of the Resettlement Administration to deal with this problem is built upon the work begun by Theodore Roosevelt's Rural Life Commission and that of Gifford Pinchot for conservation. Surveys show that already more than one hundred million acres of soil has been depleted by erosion and abandoned; another one hundred million is so depleted that its value is only six per cent that of all farms. There is pathos in the fact that hundreds of thousands of the unemployed have moved back to this poor land, as there is also in the fact that pioneering young farmers have moved onto it and the poorer lands of mountain, cut over timber areas and dry prairie grass, following the paths of their heroic fathers in the ambition to make a home of their own.

In Brown County, Indiana, where a great reafforestation project is under way, it was found that population had decreased by 50 per cent between 1900 and the beginning of the depression, but that it has increased since through unemployed city workers coming back to the abandoned farms in a pitiful effort to make a living. Less than three per cent of them have been able to raise and sell as much as $100.00 worth of produce per year. In the area now being reafforested the farmers were able to pay a total of less than four per cent of the upkeep of their schools and about the same for the upkeep of their roads; in other words, local taxation had provided, in round numbers, only $5,000 for schools and roads and the state had contributed more than $110,000. The residents had eked out a living by cutting down the trees left by the lumberman as too small for saw boards and selling them for wood and ties—thus still farther depleting timber resources. The Resettlement Administration is buying the land at from seven to nine dollars per acre and at the same time offering the hardworking, underprivileged and defeated farmers good lands on long term, low interest payments that will enable them to make a good living and in due course become owners. The secret of this lies in the difference between six per cent and three per cent for the loans and in the further fact that Uncle Sam can take the risk where no banker or loan company can do so.

Down in the Piedmont of north Georgia another project relieves the highlander of his hillside acres and its corn nubbin income by taking over 300,000 acres for reafforestation—the only thing for which the land is useful. Another illustration is found in the poor "cut-over" lands of north Minnesota where 5,000 scattered farms, worth to purchase less than the annual rental value of good land, is being taken over, the pioneering but defeated farmers being offered good lands on a basis that will enable them to pay for them by the saving of interest and the acceptance of supervision to teach them scientific farming. On this project a saving of three quarters of a million dollars will be affected yearly in the support of schools and roads. Up in Montana the dry lands that help to make up the dust bowl are yielding to the same enterprise. The Taylor grazing act will restore 122,000,000 acres of "dust bowl" soil to grass, thus saving it from wind erosion. Scientific studies made by the Department of Agriculture show that where a twelve inch top soil will, on an eight per cent slope, disappear through water erosion in from twenty-nine to thirty-five years, it will require from 7,000 to 12,000 years for it to do so under a cover of grass.

Thus Uncle Sam is at last, through the Resettlement Administration, undertaking, in a manner befitting the problem, a beginning of conservation of both his natural land resources and of those thousands of his citizens who are still possessed of the spirit of the pioneer but are defeated through the disappearance of the richer soils that gave their pioneer fathers a chance at success. The secret of the enterprise lies in the supervision given the undertaking, the offering of credit to those who have none in the commercial world and in the fact that a saving of three per cent in interest, plus instruction in scientific farming, will enable any honest tiller of the soil to do what his forefathers did on cheap or free lands in the past—make himself a self-supporting homeowner.

Mother Must Weep

Hush-a-by baby,
Go fast to sleep;
Shut your eyes tightly—
Mother must weep;

Mother is thinking
Of what they have done,
Cruel men and selfish,
To dear Mary's son . . .

Hush-a-by baby,
Go fast to sleep,
Shut your eyes tightly—
Mother must weep . . .

Mother is thinking
Of what they may do—
Give to war's slaughter
Her baby, too . . .

Hush-a-by baby,
Go fast to sleep;
Shut your eyes tightly—
Mother must weep.

. . . Clyde McGee.

Religious Education in the Home

By Elsee F. Layton

THE AMAZING statement has become familiar, that in this land whose government is rooted in the desire for religious freedom and righteousness, an astounding proportion of children receive no religious education. Perhaps even more alarming is the fact that every child receives some teaching which influences his attitude toward religion and this training, even in so-called Christian homes, is too often far from the ideals of the Man of Nazareth.

It is the old story of "How can I hear what you say when what you do is ringing in my ears?" And so they learn from many influences, of which parents seem utterly unconscious. One wonders in how many homes pupils are getting some of the following ideas:

1. A Church School is a good place for children but there is nothing in the church for older people.

So Jack and Janet slip away in the teen ages and the Church loses its hold just when they need its contacts most and the Church may call in vain for their interest and service.

2. One goes to Church occasionally from a sense of duty, when nothing else interferes, but if company comes or one does not feel like going, one stays home.

3. If anyone in the Church offends or you do not like the minister, you do not go.

But is not the Church more than the minister? Is it not your Church? Can one lightly cast aside the solemn responsibility of Church membership?

De we want our children to grow up with these careless ideas? I am persuaded that none of us do. We simply need to get a clearer picture of the importance of our own home in the work of Christian Education, of our own place in the Church of Christ. Let us realize too that we have only a little time to guide these boys and girls before they will be grown up and facing life's problems for themselves. What are their needs in order to face life squarely? How can we help them to do so?

Every child needs to know God. Do we dare to let them grow up without learning to feel God's Presence in love and beauty, to know how to gain a sense of God's strength and power in times of need? Let us have a place for God in our homes. Mrs. Mumford* tells us that a child should first feel God's Presence through seeing the Mother lean over his crib in an attitude of prayer. Even in our busy lives there is nothing more important than teaching a child to pray, first through simple form prayers but more and more through prayers of his own, arising out of his own need. Remember no prayer is funny. I doubt if it is even wise to relate a prayer that seems funny to a friend. It doesn't seem quite fair to speak of it except in a spirit of reverence. It is too real a thing to your child. And prayers must grow even as a child's idea of God must grow. Times of quiet thinking and moments of prayer may yet save this confused age from utter destruction.

God can become real too through stories, through books and pictures, through music, through love and beauty and working with him in helping others.

Every child needs the church, the opportunity to worship with others, the organization through which he may share with others in the work of Christ in the world. It is no light thing to fail to have a part. Think of the men and women who gave their lives that you and I might have the ideals of Jesus, the knowledge of his life and teaching. Must it not be a joy and a privilege "to follow in their train"? We hear again and again that the Church is ineffective but who shall make her strong unless we do our part, and teach our boys and girls that it is their privilege to do so?

Every child needs the ideals of Jesus. Here again we teach countless things unconsciously. Can we give them anything less than absolute honesty? And if we are to give them absolute honesty, can we lightly dabble in gambling, betting, making up a pool, bingo games with expensive prizes? Can we lightly cheat or be careless about carfares and over-shrewd business transactions?

Every child needs to learn that he has a responsibility in the Community. How are we teaching them to cooperate, to get along with others, to do their part? I think of R., who can never be depended upon to help because she has not learned to feel a responsibility to give of her services. I think of F. who was capable and dependable but so determined to have her own way that few people wanted to work with her. I think of K. who spoiled his ability by touchiness. In each case the home was responsible in large part because parents did not see the need of helping children to overcome these handicaps.

In her book "The Exile", Pearl Buck gives us a vivid picture of her missionary Mother as she made an American home in the midst of an alien culture and implanted in her children the teaching of her own home. Unflinching despite illness and danger, she adhered to her purpose and won her victory. Every Teacher of Christian Education must realize the need of a great purpose, leading boys and girls to live their best, strengthened by the knowledge of God and the comradeship of Christ. Christian Education in the Home must also realize this purpose, greater than our plans, greater than any selfish desire for the success of our children, the purpose of the Master himself. He gave his life. Shall we not give ours in the service of our children?

* Mumford "Dawn of Character."

The editors of The Christian Community wish all of our readers a Merry Christmas and Happy New Year

Boot Straps

By W. J. Lhamon

THERE IS an ancient fireside adage about lifting one's self by his own boot straps. It is a homely way of poking fun at any kind of fruitless effort or nonsensical philosophy. You push and lift and sweat and get nowhere. "Vanity of vanities," the wise old "preacher" (as he calls himself) of the book of Ecclesiastes, might have said. Or he might call it "vexation of spirit;" or "striving after the wind," which means, I suppose, in our homely phrase, trying to catch up with a cyclone.

Tennyson had occasion to note that "Our little systems have their day; they have their day and cease to be." Once and again this or the other "little system" blows hard for awhile, puffing at its own boot straps. The other half of Tennyson's quatrain is, "They are but broken lights of Thee, and thou, O God, art more than they."

One is shut up, I think, between theism and some kind of boot strap philosophy. Atheism gives no help and no hope. The very word is a negation. It is everlastingly minus Carlyle's everlasting "Yes;" but it does have an everlasting "No." It gives no outside lever for an Archimedes lever. It may sweat but it lifts nothing. One must have some kind of God to have any kind of optimism, and he must have some kind of optimism to get anywhere.

Take humanism, now heralded as a religion. More strictly it is a philosophy to be classed with other bootstrap systems that "have their day." Grant its values. It may bring measures of satisfaction to earnest and high-minded people. It may inspire self-culture, personality development, the "training of desire," the enrichment of art, the support of good government, democracy in industry, higher levels of general welfare, and labor touched with joy, truth, and justice. Mr. Walter Lippman pleads for what he calls "The religion of the Spirit." which means something of which only the "disinherited and the mature" can make any proper use. This he calls "High Religion." One fears that the phrase is more catching than the thing.

How "high" can a religion be that does not reach up to God? To every high there is a higher; and to every higher there is a highest. We know nature within certain limits. Beyond that there is something. We extend our limits, and still beyond that there is something. This is as certain as any mathematical axiom. That something we call "Super-natural." Religiously we think of it as personal and we name it God. There is a sky-line to the natural, and mere humanism however "high" is still below that sky-line. It is a vain attempt to enthrone man where we have dethroned God. Self-worship is a boot-strap procedure. It is a low form of idolatry. It has brought too many of our age to scepticism and despair, to disillusionment and frustration. To the Christian it seems impossible that there should be a religion without a supreme attachment to a Supreme Being.

Our western humanism is a glorified form of something that is very old, and, judged by their fruits, not glorious. The Buddhism of Buddha is a pessimistic humanism. Its devotees made a God of Buddha and in countless millions they worship him as more than human. The Confucianism of Confucius is a polite humanism. And again, the devotees of Confucius made a God of him, and they say their prayers to him in more than a thousand temples. The human heart hungers for that which is Highest, and souls feel themselves lifted from above. The cry of Jean Paul Richter is the cry of mankind; "Has the universe no Father?"

The humanist would hold onto prayer, but by redefinition. "The values resident in prayer are meditation, aspiration, self-inventory and high resolve." It is claimed that these values are accessible anywhere at any time "without petition or prostration before a supernatural Deity." The question is not fairly met. Are these all the values of prayers? Is not communion with the Other, the One not ourselves, a vital part of prayer? And if praise is a feature of prayer whom do we praise? Not ourselves! That would be Phariseeism. But if in our prayers we have a sense of the Creator of order, truth and beauty, then we can say with Browning,

> "I but open mine eyes and perfection full fronts me
> And God is seen God in the star, in the stone,
> In the flesh, in the soul, in the clod."

To one not a professional philosopher it seems strange that the humanist and the empiricist should close the door to the things of the spirit, which surely are as valid as the things of sense; that he should limit his findings to quantity, the visible, the tangible, the ponderable; and that he should find no place in his "little system" for quality. Avoirdupoise and chemistry can hardly account for a Socrates, an Isaiah, a St. Paul, or a Luther; surely not for Christ and Christly men.

> "Thank God for the things of the Spirit!
> (There—a meadow lark sings; do you hear it?)
> For the sigh of the heart,
> The contagion of laughter,
> For the longing apart and the joy that comes after;
> Thank God for the sharing, the caring, the giving,
> For the things of life's living.
> Thank God for the riches of flowers in ditches;
> For the step on the portal; for something immortal;
> For our grief, for our mirth,
> For our heavens on earth;
> For the things of the Spirit—
> (There—a meadow lark sings; do you hear it?)"

WAYS OF WORKING

A Church Recreation Program

THE PLAY life of the individual was magnified in Dr. Cabot's book "What Men Live By" to be one of four great life interests. This is quite an opposite view to that of many church leaders of a hundred years ago. For them play was just so much waste time. As waste time, it was sinful. The thought of the time connected many games with sinful consequences. For a long time churches did more to fight recreation than to establish it.

That period of darkness is now happily past. Play is no longer thought sinful unless it actually harms the spiritual interests of life. Most churches confess to an interest in fostering recreation, even though they may not do much about it.

This is seen by the erection of many parish houses across the land which are used for the joint interests of recreation and religious education. These houses are usually not ideal for either purpose but they represent in most instances the best that can be done with the money available.

A church about to build will do well to make a careful survey of the needs in its community, and build to meet these needs. If a public school building or an Association building is carrying on an active program, this should not be duplicated. But it is seldom that either of these has a full program for the community needs.

Swimming pools in parish houses often prove too expensive to maintain. Bowling alleys are also a considerable expense. But a gymnasium may be operated with rather slight expense. Amateur dramatics make a constant appeal.

Thousands of the village and rural churches have no room devoted to recreation unless in the case of a federated church an abandoned church building is available to be made over into a recreation hall. At Wauconda, Illinois, a Methodist and a Baptist church were joined at the corners and brick veneered. A nice tower forms the unifying link. Both church buildings serve the common program, one for worship and one for recreation.

But what if a country church has no room for recreation? What can be done about it? At Tamaroa, Illinois, some years ago the Federated church put up equipment on an empty lot for out-of-doors basket ball. It proved to be a very popular enterprise and was used a great deal.

In the out-of-door season, obviously there are many things that may be done for children and youth that require no parish house. They love to camp out and to go on junkets. There are beauty spots of nature to visit. In connection with these junkets games may be a feature. The church baseball team has an appeal for many of the youth.

In the winter time, the homes of church members should be open to open parties for youth. The young people just love to go about from house to house on these parties. A monthly feature in The Christian Community is an article by Miss Doran describing some kind of a church party that has been tried and found interesting.

In the winter time it is rather an unusual country community that does not have a pond or river near by for skating. To use it at night some illumination is needed, and this is a good job for the church recreation committee. If there is no pond, very often a request from church leaders will induce the village authorities to flood a vacant lot.

Even when a church has no stage it is possible to rehearse some dramatic program and then present it in the town hall or in the public school building.

There is growing up a film service for churches that want to show moving pictures one night a week. The International Y. M. C. A. offices in Chicago have a booklet on films suitable for showing in a church. The presentation of local movies prevents village young people from driving to distant cities in cars, and getting back late at night. The more self-contained a community is with regard to recreation, the better. It is commercialized recreation, and recreation sought in distant parts where the restraints of public opinion are removed, that usually make us our trouble.

The way to judge a recreation program is not by the way it builds attendance at religious services. If the preaching is dull and the Sunday school low grade, no amount of recreation will build up attendance at these functions. The apologetic for church recreation programs is not that these are "feeders for the church", but in the service which they render to life. Recreation stands on its own legs. It is not just a hand-maid of the church, but deserves something better in the thought of Christian people.

A great abuse of recreation is that which makes the church recreation program just a source of income. The people that enjoy the recreation should pay its costs if they are able. But it is a sorry plight for the church to be in if it must depend upon door receipts at games to pay for its preaching. Commercialization of the church recreation program is just as bad as the commercialization of any other recreation program.

All the European nations seem determined to keep out of the trouble in Spain, except Russia, Great Britain, Italy, France, Germany and Portugal.—*Southern Lumberman.*

Evolution of a Community Church

By O. F. Jordan

IN A rural section north of South Bend, Ind., there has grown up a suburban community made up largely of the workmen who are employed in South Bend factories. There is no village incorporation and the church in the center of this little community is known as Clay Township Community church.

Its building was originally erected by the Dunkards in 1868. This denomination carried on in this building until 1922 when a community church was organized.

The little Dunkard church edifice was moved to a new location and re-built. It is now proposed that a new front of a more ecclesiastical type shall be put on the structure. A larger plan of a pretentious equipment is in the hands of the building committee, and it is hoped that the larger plan may be realized step by step. The illustrations with this article indicate the original appearance of the church house and the proposed improvement and enlargement.

The church has people from 16 different denominations in its membership. At the close of a recent preaching mission 16 new members were received and these bring the total membership up to 293. This is the largest membership this church has had any time during its history.

Among the auxiliary organizations are the following: Boy Scout Troop, Camp Fire Girls, Christian Endeavor, Chorus Choir, Junior Choir, Woman's Auxiliary, Missionary Society, Organized Bible Classes and Evangelistic Visitation Committee.

The pastor is Rev. R. Kidder Stetson, who was ordained to the ministry in 1895 and was called to this church in 1928. He is Congregational by affiliation. During his ministry the church has made a large growth in membership.

Among the activities of the church, none is more popular than the development of a good choir. This choir sings away from home at different times in the year, and in turn invites choirs from other communities to sing with them.

The work among children is actively pursued and the children's organizations are in a healthy condition.

A fund of two thousand dollars has been accumulated for building purposes and this will be augmented right along now since the men of the community are employed once more.

The success of such a church as this may well be contrasted to the work of competitive little institutions in other small communities. By placing all the money of the community dedicated to religious purposes in one treasury, something worth while is being accomplished. A good minister is maintained in his work, and there are funds for the various types of activity that such a community demands.

Original Dunkard Church

Plan For Re-built Church

BOOKS FOR THE FIRESIDE

NOVELS have made most of us aware of the problems of forgotten men and women. Since the days of Dickens, the fiction writer has thrust his flash-light into the dark holes where humanity lives, and shown us the misery of the people. Down in the Delta country below New Orleans is a conglomerate mass of humanity as diverse as one may find anywhere in the country. In *Green Margins,* (Houghton, Mifflin & Co.,) E. P. O'Donnell describes these people after having lived among them long enough to understand them. Here are the remnants of the Acadians described by Longfellow in his Evangeline. On this layer of population has been superimposed still further human layers gathered from various parts of Europe.

The central figure of the story is Sister, a girl who had grown up without a mother and who kept house for an ill-natured father. The mistake of her teens made her name a by-word in Green Margins but she overcomes the handicaps that beset her sex. The men whom she knows are most interesting, including the artist fellow and her grandfather. She marries at last one of the fishermen who had been in prison as a smuggler. The story is one of poverty and struggle in the midst of an adverse environment in which the woman at last shows a degree of character development that is surprising.

In this novel is some of the best writing of the year with vivid descriptions of the mighty river in its tarrying moods as well as delineations of character that are full of realism.

Dean Brown of Yale is one of those men who has not quit after being superannuated. He is delivering lectures and writing books in a way that would do credit to a much younger man. *The Master's Influence* (Cokesbury Press, Nashville) contains a series of lectures which the dean delivered at Southern Methodist University. The university asked for lectures that would have a popular appeal and that might be put into book form. To the many books about Jesus, this one adds a warm evangelical appreciation coupled with an adequate scholarship. The dean protests against the efforts of certain modern radicals to identify Jesus with an "ism" of some sort. He particularly describes the identification of the gospel with economic systems.

The reader is spared the details of modern critical theories though the lectures are not inconsistent with the best studies which have been made in the gospels. Jesus is no ghostly figure to Dean Brown, but a warm and lovable friend of humanity who spake as never man spake. The language is simple and the style popular.

There have been many manuals of devotion since the days when *"The Imitation of Christ"* by a Kempis first appeared. In our day a number have been prepared to simulate personal devotions day by day. *Skyward,* by Frederick Deland Leete is a particularly helpful manual containing for each day in the year a scripture, some selections from great literature and a prayer. The book is now in the third edition. It is published by W. A. Wilde Company, of Philadelphia. The author is a bishop of the Methodist Episcopal church.

A great many children have the idea that heroism is to be found on the battle field. That heroism is a part of every day life should be taught them early. *Victories of Peace,* has a series of stories of individuals who sacrificed and endured hardship and danger for the common good. Noteworthy is the story of the man who drove a herd of reindeer from Alaska to serve the Eskimaux in northern Canada. The journey was made by a man who had once retired. His reindeer often got out of hand but after many hardships he appeared as a life-saver for a whole tribe. The stories in this book are excellent for retelling to children, or they may be read directly from the book to the older children. The stories are written by D. M. Gill and A. M. Pullen and are published by the Friendship Press of New York.

Books Received

Living Courageously, by Kirby Page. Farrar & Rinehart, New York. $1.00.

The Way of the Witnesses, by Edward Shillito. A new testament study in Missionary Motive. Friendship Press. $1.00, Paper 50c.

Nursery School and Parent Education in Soviet Russia," by Vera Fediaevsky and Prof. Patty Smith Hill. E. P. Dutton & Co., $2.50.

Prevailing Prayer, compiled by Zelma Argue. Zondervan Pub. House, Pamphlet, 25c.

Mighty Prevailing Prayer, compiled by Rev. A. Sims; Zondervan Pub. House, Pamphlet 35c.

Nation Is Called To Prayer

THE FEDERAL Council of Churches through its department of Evangelism, has announced the annual week of prayer topics which will be used in the churches throughout America January 4-10. The subjects for daily prayer are: The Reality of God, The Wisdom of God, The Love of God, The Sufficiency of God, The Saviourhood of God, The Comradeship of God and The Kingdom of God. In a great many communities the week of prayer is observed in union meetings. The Federal Council of Churches supplies a leaflet with regard to this week of prayer observation which may be secured from the New York office, 105 E. 22nd Street.

Publisher Passes Away

THE CHRISTIAN Community announces to its readers, with

deep regret, the passing of Luther H. Higley, at Butler, Indiana, on December 4, 1936. Mr. Higley has through the years been very much interested in the Community Church movement though he lived in a town where there is no community church. He attended the first national meeting of the movement held in Chicago in 1923 and his generous treatment enabled the old Community Churchman, the first journal of the movement, to continue through many years. The printing business which he inaugurated is now carried forward by his son.

Large Class of Catechumens

AT FEDERATED church, Miles, Iowa, a class of 20 young people are being trained this winter for church membership at the Easter season. The pastor, Rev. A. C. Schue, builds his membership by educational processes. Recently this class and their parents had a dinner together at the church. The class is being encouraged to attend the church during the period of their training. This federated church is located in the heart of the beef cattle country of Iowa, and prize winners of the Stock Show are in the parish of this church.

Church Program Interrupted

THE BREAK down of the church heating plant closed up the activities in Community church, of Park Ridge, Ill., for ten days in November, which interferred very greatly with the fall program of the church. The fall festival given by the ladies of the church was held the first week in December and a preaching mission was held the second week. Ministers from various large denominational churches of the Chicago area preached night after night. The church plans to hold a mid-night service on Christmas Eve which will be built with great musical selections with which will be interspersed readings and meditations by the minister.

Has Week-Day School

PROSPECT Park Community Church of Minneapolis, Minn., has a week-day school of religion, a graded church school, a youth forum and in addition serves many university students. The Rev. Wm. J. Barr is pastor of this church. In connection with the anniversary services next month, it is planned to set up a seminar on fundamentals.

New Minister Called

GREENDALE Peoples Church, Worcester, Mass., has called as their minister, Rev. Donald McGarrah, who took charge of the work of the church December 6. Dr. Carrol A. Wise has been acting pastor prior to the coming of the regular minister.

Anniversary Celebrations

THE THIRD anniversary of the pastorate of Rev. Byron B. Blalock, of the Stewart Ridge Community church, Chicago, was celebrated at a recent service. This church is located in an industrial area and has been making very good progress under this leadership.

Another anniversary was celebrated at Federated church, McDonald, Kansas, where Rev. Charles G. Roe has served for five years as pastor. During these five years there has been a good record of achievement in all lines of church activity.

Called To Federated Church

REV. MARK RICH, who is the field secretary of the Cornell Institute for Rural Religious Workers has recently added to his activities by becoming the pastor of the Federated church at McLean, N. Y. He is now engaged in working out a PhD thesis concerning larger parishes.

Saving Rural Churches

THERE WAS recently held at Ames, Iowa, at Iowa State College, a conference of religious leaders who concerned themselves with the future of the rural church. The U. S. religious census for 1926 reports 19,300,000 rural church members, or about two-fifths of the entire number. At the Iowa meeting some of the greatest rural leaders of America were present. The conference developed a great deal of interest in the larger parish, and it seems likely that there will be a considerable extension of this type of activity on the part of the denominations in the next few years.

Co-ops Flourish Around Chicago

CONSUMERS' cooperation is a growing interest in the Chicago area. These organizations are now doing business at the rate of more than 1,000,000 a year. Of the various cooperative institutions there are 16 groceries, 11 meat markets, 5 restaurants, 4 credit unions, 2 bakeries, 2 book stores, 2 gasoline-stations, 1 grocery wholesale, 1 milk delivery route, 1 dairy, 1 men's clothing (tailored) society, 11 grocery buying-clubs, 1 cooperative distributors club.

Aruba Church Grows

LAGO Community church Association, of Aruba, Netherlands West Indies, observed its second anniversary Sunday, December 13. Organized upon an interdenominational basis, this church serves an American colony of men and their families who have gone to this tropical island, just off the coast of Venezuela, to manage and operate one of the world's largest oil refineries.

Probably no inter-denominational or community church is more strategically situated to test the practicability of non-sectarian Protestantism. At least the real challenge of uniting individuals and groups from many different geographical sections with even more varied sectarian backgrounds is present in its many changing veins.

The colony, which is the constituency of the church, is made up of six hundred and fifty husbands and

wives plus three hundred men living in bachelor quarters. Approximately one-third are Catholic, many of whom support and show keen interest in the Community Church. Of the Protestants eighty-five percent are from all states of the United States representing fifteen major denominational bodies; the remaining fifteen percent come from the countries of the British Empire and Continental Europe.

Two hundred children are enrolled in the Sunday School which has twenty-five well trained men and women as its officers and teachers. The Sunday worship services are attended by the usual percentage of adults, fifty to one hundred and twenty-five, according to the day and the working shifts which require a seven day schedule. In the worship hour the preacher is strangely aware of the variety of beliefs and traditions facing him, and in that awareness attempts to proclaim that Christian gospel in which every variety of mind and heart may find a common faith.

The minister of this church is Rev. Paul W. Rishell, member of the New England Conference of the Methodist Episcopal Church.

Chicago Church Gives Annual Christmas Dinner

THE SAUGANASH Community Church, Chicago, gave its annual Christmas Dinner Tuesday evening, December 15. This dinner is given each year for the creation of family fellowship. Each child present was given a gift.

One of the best attended services of this church during the year is held Christmas Eve, from 11 P. M. until midnight. Carols are sung through the streets of the community before the service by a chorus of young women.

New England Notes

GLOVER Community church and Westmore Congregational church have united in a call to Rev. Matthew A. Vance, of the Maynard, Mass., Cong. Church. Though they are 12 miles apart, it was felt that so vigorous a man, with an automobile can do justice to both. It is hoped that Mr. Vance will accept, in spite of the strength of his present church, for he is said to have been much impressed by the argument in Dr. A. W. Hewitt's "Steeples Among the Hills", that the rural church affords the greater opportunity.

Rev. H. Lincoln MacKenzie, Executive Secretary of Community Church Workers, has been spending a month in Massachusetts, and has brought inspiration and cheer to the pastors of Union Churches. He was introduced at the session under the Rural Department of the Mass. Council of Churches, and at lunch met pastors of community churches of the three types.

Two high-spots in the meeting of the Massachusetts Council of Churches at Springfield, Nov. 9-11, were the addresses of Miss Katherine Lyford of the Civic League and Rev. W. W. VanKirk of the National Peace Conference. The former said: "There is a new government in Massachusetts. Sixty-one of those who voted for the Teachers' Oath law failed to return to the Legislature. Those who opposed it and supported progressive measures are back. The re-election of Neeley and Peningill, co-authors of the Federal bill to regulate motion pictures and the favorable report of the Senate Committee give hopes of the passage of that much-needed and long-delayed measure." Dr. VanKirk gave an appalling picture of the world situation, balanced by recognition of the hopeful side in the rapid growth of peace sentiment and an appeal to Christians to return to the brave stand of the early Church against war. The next morning, Dr. Frank Jennings, Executive Secretary, named among the "objectives of the Council for the next year", acceptance of this "mandate to face war and to do something about it", and a "tackling of the liquor situation by aggressive temperance education."

Thus, "though God removes workers, His work goes on"! The death

Lingnan University

(Canton Christian College)
Canton, China

CENTER for higher Christian education for South China. Serves a population of 50,000,000. . . . Undenominational. Capstone of education for all missions alike. . . . Comprises: Model Primary and Middle Schools at strategic locations, and a University, including colleges of Arts and Sciences, Agriculture, Business, and Engineering. . . . Unique measure of Chinese financial support, which carries entire budget of Primary School and Colleges of Engineering and Business, and much the larger part of all other divisions. . . . Ideal for international cooperation for Christian ends.

Recommended by the World Service Commission of Community Churches.

TRUSTEES
150 Fifth Avenue, New York City

Near East Foundation

A new and much needed type of practical philanthropy; sound and sane, free from sectarianism but fundamentally Christian.

Its creed is Brotherhood and its ritual is Service.

Supported entirely by voluntary gifts. It is prepared to administer trusts, legacies, annuities as specifically designated.

Write for information, or send checks to:

NEAR EAST FOUNDATION
2 West 46th Street
New York City

WILL ROGERS on
"IMMORTALITY"
JANUARY ISSUE OF
CHURCH MANAGEMENT

Subscriptions: 6 months $1.25; one year $2.50; two years $4; single copy 25c.

William H. Leach, Editor
AUDITORIUM BLDG., Cleveland, O.

Order direct or through your Religious Book store.

of Mrs. Lucia Ames Mead removes one who for 40 years has been an outspoken champion of peace. To the last, her tireless voice and pen uttered fearless denunciations and pitiless exposures of war till it seemed as they might "go on forever." A rush of boys from the subway train, which she was about to take, caused the fatal fall—the very ones whom she was toiling to save from death in the trenches! At the funeral in the First Church of Boston, her pastor, Dr. Charles E. Park, said: "No detail in the jumbled picture of our human living was foreign to her; no instance of human error or sorrow, however distant, called to her in vain. Her frail body was overpowered by this insistent desire to serve. Where she ever found the physical energy to spend so lavishly, would be a mystery, did we not remember the wealth and fervor of her religious life, her confidence in Divine Omnipotence, her joy in God's service!" She was born in Boscawen, N. H., in 1856, and in 1898 married Edwin D. Mead, the historian and, with her, co-champion of peace. He survives at the age of 87, in a hospital, but bravely seeking that her memory may still advance the cause. And in the crusade for peace, the grandest, noblest, hardest of all, new recruits are crying: "God wills it! Let us save the world from wreck!"

Let's Take A Tour!

WRITE OR type your invitations on a post card, or make a poster and place it in a conspicuous place: Personally conducted tour to Europe. Leave Community Church, Friday, January 15 at 8 P. M. Make your reservations early. First class passage 25c per person. No steerage.

Select a number of countries to visit and procure from steamship companies, maps and literature pertaining to the countries. These may be used as decorations in the rooms which represent the countries. Flags of the country and other decorations available will add to the attractiveness of the rooms. An attendant dressed as nearly as possible to represent the country will welcome the passengers as they arrive at his country.

There should be a tourist guide, one with ready wit and a good flow of speech, who is informed beforehand concerning some of the countries to be visited so he may give a little "spiel" for each one. Each person has a ticket, the main part of which contains the name of the steamship, date and his own name and city. Attached thereto should be a long strip of coupon tickets, each containing the name of the country to be visited. Each person should have a visa—an old photo of himself. Baggage may be brought if desired. When all have assembled in the "cabin" of the boat, the guide will examine the passports, calling the name of each person as he punches the main part of the ticket and collects the visas. These visas will be given to a person on the committee who will arrange them around the cabin walls while the party is entour. Coupons will be collected by the guide at each stop, but the main portion of the ticket retained. The examination of the baggage by a custom officer should create much fun.

The first stop is at Italy, where the guests are welcomed by an Italian maiden, and seated at a long table, spread with a red and white checkered cloth if possible. From large bowls on the table they help themselves, and pass around the spaghetti. Dark rye bread without butter should be served with this dish.

Now we enter Switzerland—where a mountain effect has been arranged. A lad in Tyrolean outfit awaits the visitors and from behind a spick and span counter serves Swiss cheese and crackers.

The next stop is in France, where tables are out on the sidewalks in front of shops, and a French waiter serves "French pastry".

Next we visit Holland with its windmills and rows of tulips. As each person enters he receives a

American Sunday School Union

E. Clarence Miller, LL. D. Pres. — John H. Talley Treas.

Rev. E. D. Parkhill, D. D.
Sec'y of Missions, Philadelphia, Pa.

A national, nonsectarian, evangelical rural missionary agency established 1817

Affords unsurpassed opportunities to Community Churches for

Practical, constructive missionary work in rural regions of the United States

By means of
UNION SUNDAY SCHOOLS

A Church may assume all or part of a missionary's salary, or the organization of a Sunday School, or may adopt a class, or classes.

Contributions should be sent to

REV. JESSE R. HASTINGS
Superintendent of Lakes District
189 West Madison St., Chicago

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 367 1701-1703 Chestnut Street, Philadelphia, Pa.

VIGOROUS, FRANK, FEARLESS

While designed for Presbyterians, The Presbyterian Tribune appeals to forward-looking members of all denominations.

Its outspoken editorials on problems of church and state, its thought-provoking articles, its outstanding departments, each conducted by experts, make the Tribune easily one of the outstanding papers in the religious field today.

Edmund B. Chaffee, Editor
James V. Clarke, Managing Editor

Recent contributors include:

Norman E. Richardson	John A. Mackay
Ernest M. Ligon	Thomas G. Speers
Alexander MacColl	John M. Adams
John A. McAfee	William T. Ellis
James E. Clarke	A. A. Berle, Jr.
Ilion T. Jones	E. Talmadge Root
Harold L. Bowman	Howard B. Haines
Stanley A. Hunter	George A. Buttrick
E. M. Homrighausen	Kirby Page
Elliott Field	Royal McK. Merritt

Apply the Christian Spirit and Ethic to the problems of Today

Subscribe to the

PRESBYTERIAN TRIBUNE

70 Fifth Avenue, New York City

Enclose $1.00 for six months' introductory subscription to **The Presbyterian Tribune** (Regularly $2.50 per year.)

Name .....

Street and No. .....

City ..... State.....

tulip from a flaxen haired lass in Dutch costume. A glimpse of the country is had by "Getting in Dutch" an entertaining movie, 16 mm. silent, which may be procured from any of the U. S. Navy stations, the Y. M. C. A. Motion Picture Bureau, and many other motion picture distributors.

Then cross the channel to England where tea and tiny currant muffins are served from dainty trays by an English maid and we stand and sip our tea and chat while we await our return boat.

Once again in the cabin of the steamer we try to recognize our fellow passengers on the trip from the visas. Suddenly the lights are put out and a spot light reveals a young woman dressed to represent the Statue of Liberty, and our trip is closed by singing, America the Beautiful, Columbia the Gem of the Ocean, or Home Sweet Home.

G. Geneva Doran.

Sunday School Lessons

Jan. 3—The Son of God Becomes Man, John 1:1-18.

Jan. 10—New Life in Christ, John 3:1-17.

Jan. 17—Jesus the Water of Life, John 4:7-26.

Jan. 24—Two Miracles of Mercy, John 5:2-9; 6:8-15.

Jan. 31—The Financial Cost of Alcoholic Beverages, Prov. 21:17; 23:20, 21; Matt. 24:45-51; John 6:26, 27, 35.

Senior C. E. Topics

Jan. 3—Whither Bound, Youth? Prov. 16:3; 8:32-36.

Jan. 10—Resisting Dishonest and Vicious Advertising, Prov. 12:22.

Jan. 17—Building Character through Self-denial, Matt. 16:24, 25; Rom. 15:1-3.

Jan. 24—How May We Work for a Fairer Distribution of Wealth? Prov. 4:1-7; I Tim. 6:17-19.

Jan. 31—What Do I Know About My Church? I Tim. 3:14-16. (Denominational Day. Beginning C. E. Week.) A survey of the outstanding features and reachings of your church.

The Funnybone

A gentleman feeling a bit fed up with life decided to commit suicide by hanging himself. A friend came into the room and discovered him standing with a rope round his waist, and he inquired what he was trying to do. The gentleman told him he was taking his own life.

"But," said his friend, "why have you the rope around your waist?"

"Well," said the man, "when I tied it round my neck it was choking me."—*Montreal Star.*

Teacher Tourist: "This seems to be a very dangerous precipice. It's a wonder they don't put up a warning sign."

Native: "Yes, it is dangerous, but they kept a warning sign up for two years and no one fell over, so it was taken down."—*Illinois Guardsman.*

Advice—The Lonely American entered tea-room in London.

"May I take your order?" the sprightly waitress inquired.

"Yes," he replied. "Two eggs and a kind word."

The waitress brought the eggs and was moving away when the American stopped her. "What about the kind word?" he said.

The waitress leaned over and whispered "Don't eat the eggs."—*The Furrow.*

Prosecuting Attorney: "Are you acquainted with any members of the jury?"

Witness: "Yes, sir, with more than half of them."

Attorney: "Are you willing to swear that you know more than half of them?"

Witness: "If it comes to that, Mr. Attorney, I'm willing to swear I know more than all of them put together."—*Clapper's Weekly.*

CHURCH MEMBERSHIP

Prepare your Intermediates for church membership by using in Sunday School or Pastor's Class a course entitled "Church Membership" by George L. Chindahl. Teacher's Manual 50c; Pupil's Book 40c. Especially suitable for federated and community churches. Order from your dealer or direct from

RIDGE PRESS,
514 Vine Ave. Park Ridge, Illinois

PIKES PEAK BIBLE SEMINARY

offers unusual opportunities to ministers in **Community Church work** in standard resident and absentia courses in divinity leading to undergraduate and graduate degrees.

The ideal school for pastors unable to devote entire time to residence at school but who still desire to complete or to advance in training.

A Growing school offering non-sectarian training at minimum cost to student.

Graduates in nearly every state of Union include leading ministers in many denominations.

Eight Faiths represented in class of 1936 with twenty-nine graduates.

For information address

REV. BENTON B. WOOD,
Eastern Representative
PIKES PEAK BIBLE SEMINARY,
Rosamond, Illinois

COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Millard Robinson, President; Miss Edith E. Lowry, Executive Secretary; Miss Charlotte M. Burnham, Associate Secretary; Miss Adela J. Ballard, Western Field Supervisor; Mrs. Kenneth D. Miller, Gulf to Great Lakes Supervisor.

105 East Twenty-Second Street,
New York City

LIBERTY COLLEGE

El Salvador, Central America

A Christian School. Not Sectarian. 13th Year.

A going institution helping poor boys and girls get an education and giving them home life while at it.

Endorsed by Community Church Workers of the U. S. A., Committee on Co-operation in Latin America, Secretaries of the American Bible Society and others who have been there.

Owns property:—22 acres of city land with School Building, Dormitories, Dining Hall, Modern comforts, Play Grounds, Bees, Chickens, Cows, and Gardens.

Good place to invest money sent by drafts on New York Banks. $100 covers expenses of child for one year.

Ask for more information of Rev. E. L. Humphrey, Cojutepeque, El Salvador, C. Am. or of

Rev. E. H. Gebert
Longview, Washington
American Representative